

Was St. Peter in Rome?



AN able pamphlet has been published lately by the Rev. C. A. Kneller, S. J., under the title: '*Herr Soltan und St. Peter*,'*) in which the learned historian once more definitively answers the above question. He establishes this thesis: "Aside from the facts related in the Holy Scripture, *there is none in the history of the early Church so well authenticated as St. Peter's stay and martyrdom at Rome*" (p. 5.)

It will perhaps be serviceable to the readers of THE REVIEW to see the arguments briefly reproduced.

At the outset, it may be asked: How is it possible that such a well-established fact can be disputed and rejected by a whole school of such learned men as Prof. Baur and his followers of Tübingen?

To answer this question we must consider the way in which the facts of the early history of the Church have come down to us. St. Peter and the other Apostles, in fact the early Christians generally, were no men of a highly literary education. They did not devote their time to literary or historical studies, nor did they endeavor to transmit to posterity a record of the events of the early Church. They rather strove to have their names inscribed in the "Book of Life;" for the rest they cared little. Their main occupation was to preach, to baptize, to lead the people to Christ. Of many of the Apostles we do not even know for certain the field of their labors nor the place of their sufferings and death. When occasion prompted, some of them, as also of the early Fathers, wrote a letter or an instruction, which were read in various churches, copied and preserved. If we had to rely for the early history of the Church solely on these writings, we would have little or no knowledge of such important events as the various persecutions of the Church by Nero, Domitian, and Trajan, or the repeated destruction of Jerusalem and its accompanying horrors. How small a volume the writings of the New Testament form, we all know. Even less numerous, comparatively, are the written records left by the early Fathers of the Church, up to A. D. 155 or 175. In the years mentioned, St. Justin and St. Irenaeus undertook a defence of the Christian religion against pagan calumnies and the slowly rising heresies. How can we expect that up to that time the records should contain a defence of a fact so universally

*) *Frankfurter Zeitgemässe Broschüren*, May, 1901. Hamm i. W. Breer & Thiemann.

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known to all as that St. Peter lived and died at Rome ?

Nevertheless, there are a number of references to this fact, even one in Holy Scripture, and about half a dozen in the writings of the Fathers before the first half of the second century of the Christian era had closed. Later the testimonies multiplied. St. Irenaeus and a host of witnesses after him proclaimed the fact all over the globe. The earliest testimonies are little more than allusions and hints and might be contested if they were not corroborated by more stringent evidence.

Let us, then, begin with St. Irenaeus. He was born in Asia Minor about 140-145, was a missionary among the pagan Celts in Gaul, and died as Bishop of Lyons in 202. He had seen and heard St. Polycarp, the venerable Bishop of Smyrna, a disciple of St. John the Apostle. In his work '*Adversus Haereses*,' written about 175, he speaks repeatedly of St. Peter's sojourn in Rome. Matthew, he says, published a Gospel in writing among the Hebrews, "while Peter and Paul preached and founded the Church at Rome" (*Adversus Haereses*, III, 1, 1.) Again he says (Ib. III, 3, 2): "Whilst it would be too long to enumerate all the successors of the Apostles in all the churches, it is only of *the greatest and oldest church known to all, founded and established at Rome by those two noble Apostles, Peter and Paul*, that we mention the Apostolic tradition and the faith . . . which through the succession of the bishops has come down to us."

Not satisfied with this statement, he goes on to give a complete list of the successors of St. Peter up to his own time. "After the blessed Apostles had founded and built up the Church, they appointed Linus to administer the episcopal office. His successor was Anencletus (in Latin : Anacletus), etc." (III, 3, 3.)

St. Irenaeus wrote against a subtle class of heretics, who would certainly have objected and refuted him had he not spoken the truth. Or, was the time of which he spoke so far distant that the matter could be obfuscated? Is the memory of George Washington, for example, not vivid enough to-day to convince us of his existence even if there were no books and writings?

Besides, the testimony of St. Irenaeus does not stand alone. Of the same date we have witnesses in various places, very distant from each other. St. Irenaeus lived in Gaul. Dionysius, Bishop of Corinth, who died in 180, writes to the Romans :

"You have by your urgent admonition closely united the plantation established at Rome by Peter and Paul with that of Corinth. Both . . . have taught and suffered martyrdom at the same place and time" (Eus. H. E. II. 28.)

Tertullian (160-240), presbyter in Carthage, Africa, speaks thus of the Church of Rome : "Oh, how happy is this Church, where

the Apostles poured forth the fullness of doctrine together with their blood, when Peter was made equal to the Lord in the manner of his suffering and Paul to that of John" (the Baptist). (De Praesc. 36, cf. 32; Adv. Marc. 4, 5).

Gaius, a presbyter at Rome (died probably in 217), says: "I can show you the trophies of the Apostles (Peter and Paul). When you go to the Vatican on the road to Ostia, you will find the trophies of those who founded those churches" (Eus. H. E. II, 28).

Clement of Alexandria (d. 217), Origen (d. 254) and St. Hippolyte (d. 236), likewise speak in a manner which makes it evident that nobody in those days doubted this fact. It was quite generally known and admitted and served as a basis for proving other things.

It follows, then, that before and about the end of the second century, it was universally known and admitted, and that by ecclesiastical writers of the different churches, both Latin and Greek, Syrian, Armenian, and Coptic, that St. Peter, the Prince of the Apostles, lived and died at Rome.

In this light the earlier testimonies of the Apostolic Fathers and of Holy Scripture itself serve to confirm our thesis. When, e. g., St. Ignatius begs the Romans to pray for him and adds: "I do not command like Peter and Paul, because they were Apostles" (Ad Rom. 4, 3), these words could hardly be understood unless the Romans were intimately acquainted with those Apostles. Likewise, when St. John (Joh. 21, 18, 19.) mentions the prophecy of our Lord concerning the death of St. Peter, his readers must have known the particulars of his death, which at that time (A. D. 100) had already taken place. Otherwise he would surely have explained the matter more clearly. Or, can we imagine he would have spoken of the end of St. Peter in such terms unless he supposed it as a generally known fact? And if the fact was generally known, the place must have been known where it happened. We have convincing evidence that fifty years later this place was everywhere admitted to be Rome. It is absurd to say that in so short a time such a general conviction could have been created, unless it were based on truth. And if St. Peter did not die at Rome, where did he die? There was not a city but would have claimed the honor of possessing the relics of the Vicar of Christ, if there had been sufficient ground for the claim.

I pass over another proof, viz.: that the end of St. Peter belonged to those things which were generally known about the year 100, (e. g., a letter written by St. Clement, St. Peter's third successor as Bishop of Rome, in the year 96.)

In conclusion, let me mention the place from which St. Peter dates his first letter (1 Peter, 5, 13): "*Salutat vos ecclesia quae est in Babylone coelecta.*" What is meant here by Babylon? Let us

hear what an able Protestant scholar, C. P. Caspari (*Quellen zur Geschichte des Taufsymbols, etc.*, Christiania 1875, III, 290,) has to say about it: "Without hesitation I agree with those who take Babylon in 1 Peter, 5, 13, to mean Rome. . . . The character of the passage and the whole letter suggest the symbolic interpretation. . . . This finally agrees with an immemorial and very general tradition of the Church, that Peter labored and died a martyr's death at Rome, whilst there is no trace whatsoever of his having been at Babylon."

As mentioned in the beginning, it was the school of Baur, a Tübingen Professor, that tried to destroy this "immemorial and very general tradition;" but with only a partial success of no long duration. There militates against their theory another mass of evidence—proof that can not be obliterated, viz.: the records in brass and stone that have been and are daily brought to light in the Eternal City.

Father H. Grisar, S. J., has collected them in his *Geschichte Roms und der Päpste* (History of Rome and the Popes) Freiburg, Herder, 1901. Vol. I, pp. 219-239, of this splendid work contain an exhaustive treatise on the sepulchre of St. Peter. Whatever has been brought to light by the numerous excavations, bears testimony to the fact that St. Peter was buried in Rome. Rodolfo Lanciani, who is considered to-day the best authority on the topography of Rome, says in his work 'Pagan and Christian Rome' (quoted by Grisar, p. 225): "For the archaeologist, the presence and execution of SS. Peter and Paul in Rome are facts established beyond the shadow of a doubt by purely monumental evidence" (p. 123). "There is no event of the imperial age and of imperial Rome, which is attested by so many noble structures, all of which point to the same conclusion—the presence and execution of the Apostles in the capital of the empire" (p. 125). "Must we consider them all as laboring under a delusion, or as conspiring in the perpetration of a gigantic fraud?"

Not to mention, then, our Catholic authorities, "the majority of Protestant scholars," as Card. Hergenröther says [*Kirchengeschichte*, I, 110], "acknowledge that St. Peter lived and suffered martyrdom at Rome."

Father Kneller enumerates more than two dozen prominent non-Catholic authors of different nationalities who uphold Peter's presence at Rome. Harnack, for instance, (*Chronol. d. altchristl. Lit.* Leipzig, 1897. I, p. IX,) says: "The suppositions of the school of Baur are now, we may almost say, generally given up;" and he repeats what Gieseler had confessed long before [*ib. p.* 244]: "It was first Protestant bias, then biased critical prejudice, that denied St. Peter's martyrdom at Rome. . . . That it was a

mistake is to-day apparent to every student who is not blinded. The whole critical apparatus by means of which Baur contested the old tradition is to-day justly considered worthless." And the Anglican Bishop Lightfoot, one of the best authors on early Christianity, in his treatise on Peter and his primacy gives ample and detailed proof for the sojourn of the Prince of Apostles at Rome.

In conclusion the question may be asked : Do we need historical evidence to prove the Catholic doctrine of the primacy of St. Peter and his successors? and would anything essential be lost if the records of the first centuries had been destroyed?

Answer : No, we do not need those historical evidences to prove the primacy of the See of St. Peter. From the Gospel we know that Our Lord built his Church upon Peter and entrusted to him, and to him alone, His whole flock. "Thou art Peter and upon this rock I will build my church." "Feed my lambs, feed my sheep." It is moreover evident from the Gospel that the Church is to last "unto the consummation of the world," and that "the gates of hell shall not prevail against it." But as long as the Church is to last, so long must her foundation, i. e., Peter and his successors, last and rule and govern the Church. Where are the successors of St. Peter? Rome is the only city that has from the earliest days of Christianity laid claim to this honor, nor has her claim ever been disproved :—a fact which can not but impress us with the conviction that it must be true. There must be, according to Holy Scripture, a successor of St. Peter on earth. The only one who claims to be the successor of St. Peter, and who is without a rival in his claim, is Leo XIII.



Professor Holweck, of Eichstätt, author of a well-known and excellent commentary on the Index, in an article in No. 17 of the Berlin *Germania*, calls the attention of a Protestant opponent to the fact that Protestants, too, have an index of forbidden books. Not of the kind to which reference was made on page 13 of the present volume of THE REVIEW, but an "*Index Tacitus Protestanticus*," as against the "*Index Scriptus Catholicus*." Its legend is : "*Catholica non leguntur*" and is rigidly observed ; the other prescribes : "*acatholica ne legantur*," and is frequently disregarded ; it does not even accept the idea "*acatholica*" universally, while the Protestant Index extends the idea "*catholica*" to the most harmless things if their Catholic origin is in any way recognizable. To induce Protestants to read the Jesuit Luis Coloma's stories, Ernst Berg in his collection of popular novels had to omit the "S. J." after the author's name. And where is the Protestant home into which a Catholic book or periodical finds its way?

The Church and the Truth.

Oportet igitur veritatem esse ultimum finem totius universi.—
Thom. Summa Contra Gentes, lib. I, cap. I.

“*L'Eglise n'a besoin que de la vérité.*” This truth is generally admitted by all Catholics,—at least in principle. There are some, however—their number is happily decreasing—who very illogically fear the application of the principle. They deny evident historical facts, or to say the least, close their eyes in order not to see them. Sometimes they even distrust the loyalty of those Catholics who follow a more critical method.

The main reason why certain Catholics are opposed to the views of Father Grisar, is that they have a too lowly, I might say, a too human idea of the revealed truth. In our age more than ever we should realize that God's work, both natural and supernatural, exceeds our limited reason. Being weak men, short of life and short of the understanding of God's judgment and law (Wisdom IX, 5), we should never lose sight of the truth that the sublimest human conception of God's work is still far beneath the reality. “Who has known the mind of the Lord?” (I. Cor. II, 16.)

The wisdom of God is different from ours. He sent his only begotten Son as a helpless Babe, to die on the tree of shame. “His own received Him not.” They knew it better. He was even a scandal to them. Nevertheless, though this Divine Babe is still a folly to the Gentiles, He is adored in every part of the world. He is the true and only Light that enlightens this world, despite the wickedness of “the sensual man, who perceiveth not the things that are of the Spirit of God.” (I. Cor. II. 19.)

I may be allowed to quote the following words of the Abbé de Broglie from his lecture ‘*Transcendance du Catholicisme*.’

“You are acquainted, gentlemen, with those superficial books of history which have for their object the demonstration of the Christian religion. Their procedure is very simple. According to them, everything in Christian doctrine is clear and evident, all is perfect in the schools in which it is professed; the doctrine is absolutely without obscurity; no one can deny it, except he be of bad faith. Christians in general, and above all the clergy and the religious orders, always possess all the virtues; whosoever contests this assertion is necessarily a calumniator. The Christian nations are all prosperous and happy; there reigns among them a pure morality and a profound and lasting peace. They will hardly concede that there is any spot on this admirable tableau; that in rare instances, the reproaches of adversaries can possibly have some foundation; that there is in the world any other evil than that which consists in deviating from dogmatic truth and in combating the Church, the source of all good without exception.

“On the contrary, all must be evil and corrupt outside the realm

of truth. Catholic Christianity is the full light, the reign of absolute goodness and of truth without a cloud; paganism, the heresies and schism, are profound darkness, absolute evil, error, and perpetual falsehood.

"When a person places himself on this ground, he is certain to fail in his demonstration, which he is unable to construct, except by abandoning scientific truth and historical impartiality. It is by no means true that there is in the history of Christianity this continually evident perfection, nor that the false creeds, and the countries where they are practiced, are totally void of light and truth.

"Doubtless the doctrine of the Church is pure and without blemish, but it is often mysterious and obscure, because God did not wish to reveal everything to man. There is in the Church an admirable efflorescence of saints; but there are also disorders and abuses, arising without intermission, in spite of ever renewed reforms. This discrepancy between the ideal and the real is constantly attested by the words of councils and of the popes. To praise all in the history of Christianity and to blame all in the false creeds, is deviating from the truth, making religious history inexact and substituting preconceived notions for the facts.

"But unhappily, such is the tendency of certain defenders of religion. They believe themselves obliged to thus force the colors on both sides, in order to produce a stronger impression on their readers.

"How often does it not happen that books written to defend religion serve only to weaken it? How often are not edifying histories destructive of the faith, which they ought to sustain?"

This lesson in history, although more than twenty years old, deserves thoughtful meditation.

Leo XIII. has also warned Catholics more than once against the dangerous tendency, so severely criticized by the Abbé de Broglie. In his encyclical letter to the French clergy [Sept. 8th, 1899] we read: "The Church historian will be so much more successful in bringing out her [the Church's] divine origin, superior to every terrestrial and natural concept [of order, the more loyal he is in concealing none of the trials which the faults of her children and sometimes even of her ministers, have brought upon her, the Spouse of Christ, in the course of centuries. Studied in this way, the history of the Church, taken by itself alone, constitutes a magnificent and conclusive demonstration of the truth and divinity of Christianity."

May these noble words be impressed on the mind of everyone who in our time rises in arms to defend the revealed truth. Honesty, loyalty, and a passionate love of truth are more necessary

and successful than the big words and the cheap rhetoric of a method much in vogue with electioneers and partisan politicians.

We do not doubt for a moment the perfectly good intentions of those uncritical defenders of the Church; on the contrary, with the Apostle we gladly bear them witness that they are zealous for God, but not according to knowledge [Rom X, 2.].

It is so easy, especially for simple minds, to substitute preconceived ideas for the reality and to confuse false conceptions of the truth with the truth itself.

It is dangerous, on the other hand, "to wound the delicate tenderness of Catholic sentiment," but more dangerous still "to base faith on human opinions generally but falsely believed in the past, not having their roots in revelation and condemned to disappear by the irresistible movement of the human mind." Msgr. d'Hulst called this "the greatest of all temerities." *]

"If there ever has been a time," says Leo XIII., who is no less "the Pope of Science," than "the Pope of the Laboringmen," "If there ever has been a time which needed an abundance of learning and erudition to defend the Catholic cause, it is indeed our age, in which a certain race to the summit of civilization often gives the enemies of Christendom the opportunity of attacking the faith. Equal force therefore must be brought forward in order to withstand the attack; the territory must be preoccupied; we must wrest from their hands the arms with which they endeavor to break asunder every bond between the divine and the human. . . . We are not less 'debtors to the wise than to the unwise,' so that with the former we must stand in battle-array, and raise up and strengthen the latter when they totter." †]

In August, 1899, Msgr. von Keppler delivered a remarkable lecture before the general meeting of the Görres Society, in which he said: "All the sound and vital elements of modern culture should be made serviceable to the eternal Truth and to the Church. This is the great life-thought of Leo XIII; and this thought contains a whole program, a truly Catholic program."

The Catholic Church has always been a staunch guardian of the truth, natural and supernatural. If we are true to this "tradition," we need have no fear, like men of little faith, but, full of confidence in the God of truth, we can sing with Weber:

*"Und da sich die neuen Tage
Aus dem Schutt der alten bauen,
Kann ein ungetrübtes Auge
Rückwärts blickend vorwärts schauen."*

*] *Discours prononcé au Congrès Scientifique des Catholiques à Bruxelles*, 3—8 Sept. 1894.

†] Encyclical "*Militantis Ecclesiae*," Aug. 1st, 1897.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Statistics of Catholic Orders.—Msgr. P. M. Baumgarten is getting out complete statistics of the religious orders. According to incomplete returns, there are 71,053 members of religious communities, viz., 16,458 Franciscans, 15,073 Jesuits, 9,464 Capuchins, 4,565 Benedictines, 4,538 Trappists, 4,350 Dominicans, 3,304 Lazarists, 2,149 Fathers of the Holy Ghost, 2,000 Carmelites, 1,858 Augustinians, 1,698 members of the Society of the Divine Word, 1,580 Oblates of the Immaculate Conception, 1,539 Conventuals, 1,194 members of the Paris Seminary for Foreign Missions, 1,000 White Fathers, 283 members of the Lyons Seminary for African Missions. This number comprises priests, scholastics, novices, and lay-brothers.

Baumgarten counts 15,060 Christian Brothers, with 5,397 novices and scholastics, that teach 322,573 pupils in 1,964 schools. The Marist Brothers number 6,000.

According to Baumgarten there were in 1899 in Germany, 818 Franciscans, 515 Capuchins, 432 Benedictines, 154 Trappists, 113 Carmelites, 81 Augustinians, 70 Dominicans, 65 Carthusians, 58 Redemptorists, 26 Cistercians, 231 Alexian Brothers, 613 Brothers of Charity, 159 Franciscan Brothers, 189 School Brothers, 592 members of missionary societies, altogether 4,116 male religious. The number of female religious in Germany is nearly eight times that, viz., 32,731. Total number of religious, 36,847.

Considering that quite a number of orders are not included in the above figures, we may safely venture to place the total number of male religious in the neighborhood of 100,000, and all good Catholics will rejoice and thank God for the existence of this select body in the army of the Lord; may they never grow less!

LITERATURE.

P. Pesch's Philosophy of Life.—A fifth edition has recently appeared, together with a French translation, made by Père Biron, O. S. B., of P. Tillmann Pesch's 'Christliche Lebensphilosophie: Gedanken über religiöse Wahrheiten.' By the French translation this excellent book is made accessible to many English speaking Catholics. An English version, we believe with the *Tablet*, would have to be made more after the manner of an adaptation. The book is one to be read at leisure, well digested and pondered. It combines the functions of a book of informal meditations or "considerations" with those of a popular treatise on many points of dogmatic and moral theology and philosophy, and we do not at all wonder that it has proved so popular in Germany as a sort of *vade-mecum* for young men. To the French edition, by the way, there is prefixed an interesting and edifying biographical sketch of the reverend author, a man who with unflagging zeal and industry devoted himself to the twofold task of a rehabilitation—in a form suited to modern needs—of the Scholastic philosophy commended by His Holiness Leo XIII. and to the instruction of educated Catholics in

those sound principles of religion and morality which modern education, so-called, too often leaves out of sight.

An Introduction to English Literature. By Maurice Francis Egan, A. M., LL. D., J. U. D., Professor in the Catholic University of America. Boston, Marlier & Co. 1901. Price 50 cts.

Mr. Egan tells us in his preface that "this book is intended, not so much to give facts as to develop a taste for the best, ethically and aesthetically, in English Literature." Nevertheless it is the facts between the covers which constitute all the value which the book has. Mr. Egan's method of accounting for some of these facts will not be satisfactory to older readers, and is not safe for students.

But the chief objection to this book is an inexact use of words and a careless, untidy construction of sentences. A book which purports to be an introduction to the study of literature should at least be correct in style. In this work occur many lapses which are against the most elementary rules of rhetoric. They are caused by inaccurate amateur habits of thought. The orderly, well-trained mind never chooses a word without being conscious of its meaning and its fitness for the idea to be expressed.

A Tainted History.—We are asked about the character of 'Nations of the World,' published in sixty volumes by Peter Fenelon Collier & Son, New York. We have not thoroughly examined the work ourselves, but a Catholic critic in the *Cleveland Universe* recently [No. 1421] stated as the result of a careful scrutiny that it is "marred and disfigured by prejudice as destructive to real historical research as it will be distasteful to fair-minded readers," and quoted a clergyman of unquestioned judgment as stating that "it is the most bigoted history I have ever seen." The head of the Collier firm is said to be a Catholic and has procured the subscriptions of a number of prominent prelates and priests, which are used as a bait to catch others. It is doubly important for this reason that the Catholic public be warned against the 'Nations of the World.'

Carl May, a Discredited Author.—Carl May, a romance writer at one time exceedingly popular among German Catholics the world over, is to-day a thoroughly discredited author. Dr. H. Cardauns and Carl Muth have shown up the inferior literary quality of his work. Dr. Cardauns has furthermore established the fact that May has prostituted his pen to the writing of fiction which is positively pornographic, and now comes a German Catholic journal (the *Kölnische Volkszeitung*, No. 73) and declares him to be no Catholic at all, but a Protestant. If this is true, May is one of the most consummate hypocrites in modern literature.

ART.

Handbuch der Kunstgeschichte von Dr. Erich Frantz. Mit Titelbild und 393 Abbildungen im Text. (B. Herder, 1901.)—This book has been long on our library table, awaiting a notice in THE REVIEW. It is a compendium of the history of art, written with the acumen of a German professor who has made the subject his life-study, yet in popular language, interestingly throughout. Prof. Frantz, who

is also the author of a history of Christian painting, in three volumes, has the true conception of art and of its educational mission. The present work is elegantly printed and sumptuously illustrated. We heartily recommend it to all lovers of art. [Price \$3.20 net.]

INSURANCE.

Bad Condition of the Modern Woodmen.—The "Head Camp Readjustment Committee" of the Modern Woodmen, appointed some time ago to devise ways and means to keep the order from going under, says in its official report (see the *Modern Woodman* for February):

"Having determined that correct insurance principles should be applied to the contracts of the Modern Woodmen of America, and having already stated these principles, and having determined from its own statistics that the plan of the Society *is not based upon correct insurance principles* and is *wholly inadequate to meet its obligations*, and having concluded that its plan should be readjusted, we are now met with the question: Is the present condition of the Society such that this readjustment can now be properly made, or is it too late?"

The Committee recommends as the only possible remedy, double assessments and absolutely no remission of the initiation fee, by way of premium or otherwise, and earnestly requests all members to vote in favor of this suggestion.

"The Modern Woodmen of America must not die because of a bad plan and because of broken insurance contracts."

But we fear it *will* die of these ills, and nearly all of its sister lodges are bound to go the same way. The reckoning-day is fast approaching.

HISTORY.

An Unreliable Handbook.—We have before us 'Studies in General History,' by Mary D. Sheldon, published in two editions, the 'Student's Edition' and the 'Teacher's Manual.' The 'Student's Edition' contains "a collection of historical materials." The summaries of events and the extracts from authorities, for any given period of history, together with the "Studies" or questions on the same, are to enable the student to form a fair judgment of the time in question and its tendencies. It is not our intention to criticize "this new way of studying history"; rather would we pick out some passages to show that the author is not familiar with what is Catholic.

Thus, in her 'Student's Edition,' we read on p. 267: "This Council (of Chalcedon) also made Rome and Constantinople equal seats of episcopal authority and the highest of appeal."

Among the famous men of the 6th century (p. 258), we find St. Benedict, an "eloquent preacher; founder of the sect of Benedictine monks...."

In the 'Teacher's Manual' she says of Luther (p. 124): "...he was eminently a conservative, and his respect for the authority of the church was only exceeded by loyalty to the best truth he could discern." But the extracts to which she refers (pp. 423, 424) are too meager to warrant such an assertion, especially since, from Luther's life and words, the contrary "is plainly to be seen."

Again, on p. 165 of the same book, we read of Victor Emanuel: "Trained in the catechism and Roman history, he was a good Catholic and an intelligent patriot. . . ."

These quotations show that Catholics must not consult these books to get at the truth about their own matters. Nor must the editors and publishers of historical works expect to see them introduced into Catholic schools before they succeed in being perfectly fair to objective truth. We can not allow to be torn down by pseudo-history what is built up in religious instruction. Catholic schools need Catholic books, with Catholic, i. e., true, contents and Catholic terminology.

POLITICS AND SOCIOLOGY.

Modern Cave-Dwellers.—The San Francisco *Monitor* recently [No. 13], lamented the increase in that city of what it called "social cave-dwellers" i. e., inmates of so-called family hotels and apartment houses. The boarding and lodging house evil is assuming alarming proportions in all our big cities. The *Monitor* is right in branding it as fatal to the vital spirit of family and domestic life. Apartment house existence usually means a thwarting of nature's laws for the propagation and perpetuation of the race and tends to moral and social degeneracy. What made America strong in former years was the fact that it was a country of homes. The home, in the true meaning of that sweet term, is the foundation and hope of society, and the civilization which substitutes for it the "family hotel" and the apartment house, has decay written across its countenance.

PHILOLOGY.

A Book on Conditional Sentences.—The McMillans publish a bulky volume (6vo. pp. xxviii, 694) from the pen of Richard Horton-Smith, on 'The Theory of Conditional Sentences in Greek and Latin.' To compose, in isolation from the world of scholarship, a book on a difficult and important point of Latin and Greek syntax, ignoring the most noteworthy writings of professional scholars in the same field, is a singular proceeding, and, it must be said, somewhat Anglo-Saxon. This is what Mr. Smith has done. His bulky book is in no sense a contribution to the literature of the subject with which it deals; though as an exemplification of heroic devotion to classical studies, so generally neglected now-days, it excites admiration.

The Pronunciation of Foreign Names.—Mr. Joseph Fitzgerald, in his latest work 'Word and Phrase,' an elaboration of his little book called 'Pitfalls of English,' propounds a novel theory of his own regarding the pronunciation of modern foreign names. Very few of us, he insists, could pronounce these as they are spoken in their native haunts, howsoever hard we tried, and the attempt naturally savors of affectation. But arbitrarily to give them English phonetic values is equally objectionable. The golden mean should be adopted: they should be pronounced "about half-right." A strange doctrine for one who undertakes to instruct others in "the true and false use of English."

MISCELLANY.

"Who is Right?"—Under this caption a priest of the Diocese of Vincennes writes **THE REVIEW** :

From our Bishop I have received a most urgent appeal for the support of the Negro and Indian missions, signed by Cardinal Gibbons and Archbishops Ryan and Kain. In this appeal is quoted an extract from a memorial of the Director of the Bureau of the Catholic Indian Missions to the archbishops of the U. S., wherein I read : "If our schools are suspended, all the pupils of those schools will necessarily be forced into the government schools. It is a fact beyond question, that the government schools are often bitterly anti-Catholic, and at best totally indifferent in religious matters, etc." Again : "We must not omit to notice that the moral tone of many of the government schools is such that no Catholic could in conscience patronize them." And again : "The truth is, no matter how much we would like to think otherwise, by suspending our schools, we are simply turning the pupils of those schools over to the Protestant propaganda" "We must take into consideration the fact that the Indian is entirely helpless ; even those who have money and wish to pay for their children in the schools of their choice, are prevented from doing so by a positive order of the Secretary of the Interior," etc., etc.

Now Archbishop Ireland of St. Paul (according to a despatch to the Indianapolis *News*, Feb. 7th) in a speech at the annual banquet of the Carroll Institute at Washington, "sought to disabuse his hearers of the impression, which he believed prevailed amongst Catholics, that they suffered because of their religion, suggesting in this connection that many persons of that faith appeared evidently anxious of being half persecuted. He asserted that Catholics do not suffer because of their religion and said the idea that they did is gradually disappearing. They have, he said, a better chance of accomplishing what they desire, than formerly, etc."

Who is right ?

The "Crime-is-disease" Theory well Punctured. — Even at this late date the following editorial of the Chicago *Inter-Ocean*, Nov. 20th, is worth reproducing :

American Medicine, in its current issue, calls attention to one beneficial effect of the assassination of President McKinley. It has silenced the theorists who but a short time ago were so loudly and continually proclaiming that all crime is merely disease, and that society, instead of punishing the criminal, should attempt to cure him.

"When the public conscience is not aroused," remarks *American Medicine*, "it is very easy to be bold with dogmatic denials of free will and with dogmatic assertions that structure absolutely rules function. If this is so the criminal is impelled to his deeds by his cerebral mechanism and is irresponsible. Punishment must be out of the question where the criminal is irresponsible. Strangely enough, the materialistic alienists have not said a word about this highly important fact since Czolgosz committed his crime. They should have the courage of their philosophy."

The "crime-is-disease" theorists are all what the world has been wont to regard as educated and intelligent men and women. They

were supposed to possess that moral courage which only conviction of truth can give. Yet they are silent when confronted with a public indignation which, intense as it was, at least some anarchists did not fear to face. In fact, the anarchists, poor and ignorant and despised as they are, showed a courage which the "crime-is-disease" theorists totally failed to display.

For this there can be but one explanation. The "crime-is-disease" theorists never really believed their own doctrine. If they had they would have stood up for it at such a time before all others, no matter what the consequences. But they are silent, and their silence is a confession of cowardice which must hereafter deprive them of any claim upon public attention. Here was a supreme crisis for their faith, and by failing to proclaim it, stand by it, die for it, if need be, they have admitted that it was no faith, but merely the speculation of misused brains.

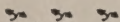
And this is well. For the "crime-is-disease" theory is, in fact, a denial that God reigns in his universe. It reduces man to the level of an insensate machine. It might be tolerated until some such event as the murder of the President roused the nation to the consciousness that, however man may err and perish, God still lives and reigns. In the face of that aroused consciousness the deniers of the fact which it recognized were silent. Their courage oozed out at their finger-ends. They felt that the voice of the people then, if never before, was truly the voice of God. And before that overwhelming voice they were hushed into silence.

The 'Thesaurus Linguae Latinae.'—The Commission of the united German academies for the publication of the 'Thesaurus Linguae Latinae' recently held a conference in Munich. The editor-in-chief, Prof. Vollmer, reported that four parts of the monumental lexicon (A—acuo, an—Ardabur) were already printed, while a fifth is almost ready. The interest taken in the work all over the world is apparent from the unexpectedly large number of subscribers. Several German governments which were not yet associated in the undertaking by academies, have contributed liberal amounts of money. The 'Thesaurus,' as our readers know from previous notices, is intended to comprise the entire Latin language, from its earliest beginnings till far into the Middle Ages. It is entirely in Latin. The price per part, of 112 solid double-column pages, lexicon octavo, is in this country \$2.25.

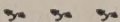
The Value of Music in Dentistry.—Tests recently made have demonstrated the value of music in the dentist's office. Some men, and more women, when they visit their dentist for the removal of a tooth, become strangely affected by the nitrous oxide that is administered to deaden the pain. They sing or laugh vociferously, move uneasily, and some try to dance. Others have vivid recollections come to them of a fishing excursion, or a football game, or, in the case of women, of a ball, or concert, and with the memory comes an uncontrollable desire to tell the doctor all about it. This is annoying to the physician. Most dentists, under such circumstances, turn on the nitrous oxide faucet full strength and send the noisy person to complete unconsciousness. But with a music-box in running order only a modicum of the gas is needed. The patient listens to the notes, his nervous system is calmed, and he sleeps.

NOTE-BOOK.

Editorial Letter-Box.—*O. S. B., Fort Smith, Ark.*—We have not seen more than four numbers of that monthly and can not say whether it has improved or not. The circular is three-fourths puffery.—*Rev. N. Ch.*—I have twice called the attention of the Postmaster of St. Louis to the 'Devil in Robes' and twice received the reply that he would do his best to prevent its further transmission through the mails. The U. S. secret service has had the matter in hand, and I still hope something will be done. Meanwhile we are powerless to stay the nefarious propaganda.



Mr. Joseph F. Wagner, publisher of the *Homiletic Monthly*, 103 Fifth Ave., New York, writes to THE REVIEW that he considers the warning we published against his list of plays, in No. 3 of the current volume, from the pen of Rev. P. Antonine Wilmer, O. M. Cap., unjustified. He declares that "the plays referred to are actually and exclusively for male performers, inasmuch as these plays without exception are intended or suitable for performance by males." The misunderstanding seems to have arisen from the fact that a portion of Mr. Wagner's list of plays, as printed in the *Homiletic Monthly*, were so-called "Black Face Farces," and the publisher assumed that "it is pretty generally known that female rôles in black face farces are *invariably* played by male performers." Father Wilmer's note ought to show him that it is not so generally known as he thinks and that it will be advisable in future to head this list of "plays for male characters only" with the remark with which Mr. Wagner has prefaced it on one of his circulars which he has kindly sent us, viz.: "The Female Roles May be Assumed by Male Characters."

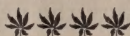


A representative of the Omaha Texas Oil Company, Mr. F. W. Browne, of Chicago, writes to us to say that he believes we have done his company an injustice by our remarks in No. 4, page 63. We did not mention his company at all, but warned our readers generally against get-rich-quick concerns, quoting from the circulars of one of them to show how shrewdly they strive to rake in the dimes of the unwary. Mr. Browne of the Omaha Texas Oil Co. admits the correctness of our standpoint, but asserts that his own company is all right, and that he is willing to give us every opportunity to scrutinize its claim. We have neither the time nor the inclination to make the examination. Let those who have money to invest in oil stocks attend to that themselves. The Omaha Texas Oil Co. may be all right or it may be all wrong; in view of the confession of its own Mr. Browne in his letter to THE REVIEW, that "the mails are full of fake circulars," we think our general warning was entirely justified, especially as now-a-days, where so much capital lies idle, profitable investments do not need to go begging for the nickles of the clergy.



It has pleased God to add to the number of His angels in Heaven our dear little son ALFRED JOSEPH, in whom we had put such fond and loving hopes. It is a cruel bereavement, but the Father's will be done! With sorrowing hearts we still praise His name and kiss the hand that has struck us.

ARTHUR AND PAULINE PREUSS.



THE REAPER AND THE FLOWERS.

There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he,
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"
The Reaper said and smiled;
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
'T was an angel visited the green earth,
And took the flowers away.—LONGFELLOW.



